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يَأْتِيكَ مِنْ كُلِّ فَجٍّ عَمِيقٍ۔ يَأْتُونَ مِنْ كُلِّ فَجٍّ عَمِيقٍ۔ يَأْتِيكَ رِجَالٌ نُّوحِيْ إِلَيْهِمْ مِّنَ السَّمَآءِ۔

People will come to you from every distant track. They will bring you presents by every distant track. Such men will bring you presents, whom We shall direct by revelation from heaven.

TRAINING OF THE WAQF-E-NAU – DUTIES OF WAQF-E-NAU SECRETARIES

ADDRESS BY HAZRAT KHALIFATUL MASIH V (ABA)

AHMADI DOCTORS AND THE NEED FOR TRUE SACRIFICE

ADDRESS BY HAZRAT KHALIFATUL MASIH V (ABA)

CAN WAQF-E-NAU REVIVE THE GOLDEN AGE OF ISLAM?

WE HAVE LAUNCHED OUR NEW WEBSITE

FROM THE EDITOR

For a long time now, younger generations being brought up around the world have been given the concept of superheroes to believe in – such figures who help fight crime, deter all wrongdoings and help make the world a better place.

As these children grow up, many excel in their careers and make a name for themselves through their professions. Such people marry, have children of their own and introduce this concept to their offspring also.

Of those who are brought up believing in superheroes, most mature and go on to live their lives independently. Yet there are those who, in times of difficulties, yearn for this fantasy to come true and hope that some form of superhero saves them in times of trials and difficulties.

The concept of superhuman or "superman" has been touched on by philosophers like Nietzsche, who suggested that through evolution, the perfection of morals and human values can take us to become superhumans.

Many live their lives and die without ever seeing or believing in a "real life" superhuman or hero – a person who makes our difficulties easy for us.

However, in the religion of Islam, the concept of "superheroes" or superhuman beings is not farfetched.

The Holy Quran talks of prophets and narrates their stories and examples of excellence. From Moses'as conviction in His Lord to Joseph'sas steadfastness in the face of temptation, Muslims are given examples to follow in every sphere of life.

But then the Quran goes on to say:

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللهِ اُسْوَةٌ حَسَنَةٌ

"Verily you have in the Prophet of Allah an excellent model." (Surah al-Ahzab, Ch.33: V.22)

If ever there lived a superhuman, it was the Holy Prophet Muhammad, peace and blessings of Allah be upon him, who helped fight crime, deter all wrongdoings and aid in making the world a better place.

Through all the challenges of his life, not once did he turn away from God. In all the trying times, not once did he cling onto worldly measures to fulfil his needs. Always and always, he turned to Allah, the Best of Helpers.

For us, he is the best example, something declared not by any human, but by God Himself! So if we aspire to be the best versions of ourselves, it is necessary to follow his example, and to follow his example, it is important to study his life.

The Promised Messiah, peace be upon him, says:

"Divine Wisdom, having started the creation from the lowest point, carried it to this highest point, the name of which is Muhammad [peace and blessings of Allah be on him] and the meaning of which is greatly praised, that is to say, the manifestation of perfect excellences. As by his nature the station of this Prophetsa was at the highest, so externally also he was bestowed revelation and love at the highest level.

"This is the high station which neither Jesus[as] nor I can reach; its name is the station of getting together and the station of perfect Unity. The previous Prophets who have prophesied the advent of the Holy Prophet [peace and blessings of Allah be on him] have mentioned this station. As the station of Jesus[as] and myself is such that metaphorically it can be described as sonship, in the same way, the station of the Holy Prophet [peace and blessings of Allah be on him] is so grand that past Prophets have metaphorically described the appearance of the Holy Prophet [peace and blessings of Allah be on him] as the appearance of God Almighty and his coming has been described as the coming of God Almighty."

(Taudih-e-Maram, Ruhani Khazain, Vol. 3, pp. 62-64)

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ عَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ
وَ عَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ
اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّ عَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ
وَ عَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

WELCOME TO

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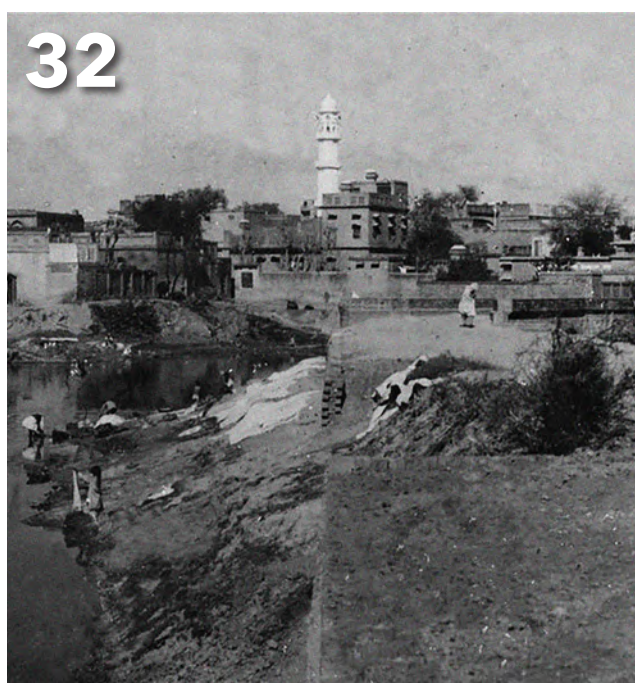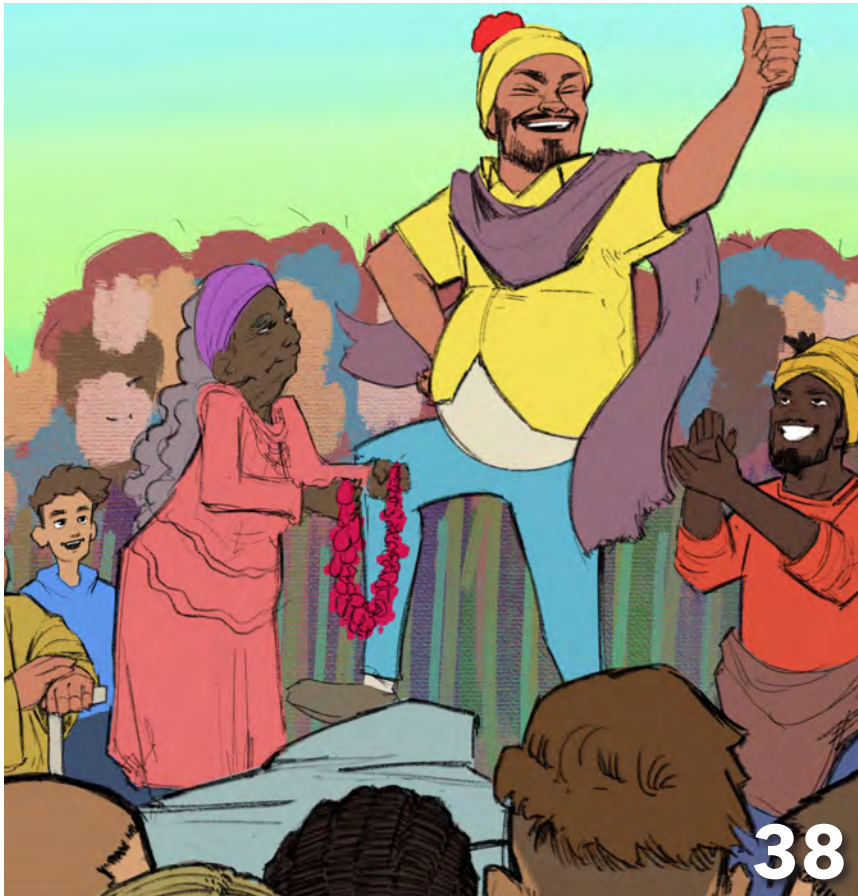
MEET THE TEAM

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بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ ۝

اَلَّذِیۡنَ اٰمَنُوۡا وَ تَطۡمَئِنُّ قُلُوۡبُھُمۡ بِذِکۡرِ اللّٰہِ ؕ اَلَا بِذِکۡرِ اللّٰہِ تَطۡمَئِنُّ الۡقُلُوۡبُ ۝

"Those who believe, and whose hearts find comfort in the remembrance of Allah. Aye! It is in the remembrance of Allah that hearts can find comfort."

(Surah al-Ra'd, Ch.13: V.29)

Regarding the aforementioned verse of the Holy Quran, Hazrat Mirza Bashiruddin Mahmud Ahmad, Khalifatul Masih II and Musleh-e-Maud[ra], said the following in his commentary, Tafsir-e-Kabir:

"People earn wealth, they rule over others, have good children, find good wives, have good friends, gain profit from their businesses, achieve academic excellence, prosper in agriculture; thus, they achieve success in all fields. Despite all this [success], still their hearts are not content.

"After one wish is fulfilled, two more urges and wishes arise and such people constantly feel that what they actually wanted or wished for has not yet been attained. They are like the child who has lost its mother; the child sees various people, one after the other, but never finds relief for it has not found what it was in search of. The child has not found its true mother. This is the state of those who aim for worldly prosperity.

"It is narrated in a hadith that during a battle, the Holy Prophet, peace and blessings of Allah be upon him, saw a woman who had lost her child. Every child she saw, she would embrace it, kiss it and then put it down to go on searching. Finally, she found her child and then sat down satisfied and relieved. The Holy Prophet, peace and blessings of Allah be upon him, pointed this out to the Companions and said, 'In contract to the happiness that this mother felt when she found her child, Allah the Almighty is even more pleased when a sinful person turns towards Him'…

"This the state of every human. Only when one finds their true purpose will their anxiousness disappear, and only then can one attain satisfaction. As the true purpose of man's creation is the remembrance of God Almighty, verbal and otherwise, when one finds God, then no anguish remains, rather one experiences true satisfaction."

(Hazrat Mirza Bashiruddin Mahmud Ahmadra, Tafsir-e-Kabir, Vol. 3, pp. 416-417)

عَنْ عَلِيٍّ، قَالَ كُنَّا فِي جَنَازَةٍ فِي بَقِيعِ الْغَرْقَدِ فَأَتَانَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَعَدَ وَقَعَدْنَا حَوْلَهُ وَمَعَهُ مِخْصَرَةٌ فَنَكَّسَ فَجَعَلَ يَنْكُتُ بِمِخْصَرَتِهِ ثُمَّ قَالَ "مَا مِنْكُمْ مِنْ أَحَدٍ مَا مِنْ نَفْسٍ مَنْفُوسَةٍ إِلاَّ وَقَدْ كَتَبَ اللَّهُ مَكَانَهَا مِنَ الْجَنَّةِ وَالنَّارِ وَإِلاَّ وَقَدْ كُتِبَتْ شَقِيَّةً أَوْ سَعِيدَةً". قَالَ فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَفَلاَ نَمْكُثُ عَلَى كِتَابِنَا وَنَدَعُ الْعَمَلَ فَقَالَ "مَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ فَسَيَصِيرُ إِلَى عَمَلِ أَهْلِ السَّعَادَةِ وَمَنْ كَانَ مِنْ أَهْلِ الشَّقَاوَةِ فَسَيَصِيرُ إِلَى عَمَلِ أَهْلِ الشَّقَاوَةِ". فَقَالَ "اعْمَلُوا فَكُلٌّ مُيَسَّرٌ أَمَّا أَهْلُ السَّعَادَةِ فَيُيَسَّرُونَ لِعَمَلِ أَهْلِ السَّعَادَةِ وَأَمَّا أَهْلُ الشَّقَاوَةِ فَيُيَسَّرُونَ لِعَمَلِ أَهْلِ الشَّقَاوَةِ". ثُمَّ قَرَأَ: فَأَمَّا مَنْ أَعْطَى وَاتَّقَى. وَصَدَّقَ بِالْحُسْنَى. فَسَنُيَسِّرُهُ لِلْيُسْرَى. وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى. وَ كَذَّبَ بِالْحُسْنَى. فَسَنُيَسِّرُهُ لِلْعُسْرَى.

Hazrat Ali, may Allah be pleased with him, narrated:

"We were in a funeral in the graveyard of Gharqad when the Prophet of Allah, peace and blessings of Allah be upon him, came to us and we sat around him. He had a stick with him. He lowered his head and began to scratch the earth with his stick, and then said: 'There is not one amongst you whom a seat in Paradise or Hell has not been allotted and about whom it has not been written down whether he would be an evil person or a blessed person.' A person said: 'Ya Rasulallah [O Prophet of Allah], should we not then depend upon our destiny and abandon our deeds?' Thereupon, he said: 'Acts of everyone will be facilitated in that which has been created for him so that whoever belongs to the company of the blessed will have good works made easier for him and whoever belongs to the unfortunate ones will have evil acts made easier for him.' He then recited this verse (from the Holy Quran):

فَأَمَّا مَنْ أَعْطَى وَاتَّقَى. وَصَدَّقَ بِالْحُسْنَى. فَسَنُيَسِّرُهُ لِلْيُسْرَى. وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى. وَ كَذَّبَ بِالْحُسْنَى. فَسَنُيَسِّرُهُ لِلْعُسْرَى.

'Then as for him who gives and is righteous; And he testifies to all that is good; We will facilitate for him [every] facility. But as for him who is niggardly and is [disdainfully] indifferent; And rejects what is right; We will make easy for him the path to distress.'"

(Sahih Muslim, Kitab-ul-Qadr)

SYMPATHY FOR HUMANITY

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, peace be upon him, states:
"My state of affairs is that whilst engaged in Prayer if someone is in pain and their cry reaches my ears, I feel moved to go to their aid and give them sympathy insofar as possible, even if I am compelled to break my Prayer.

"It is against the principles of morality to not stand by a brother who is in pain and distress. If you can do nothing else, at least pray for them. What to talk of our own, I even say that you ought to show the same example of morality and sympathy to Hindus and others. One must not possess a thoughtless nature.

"On one occasion, I was going out for a walk. A man named Abdul-Karim, who was a village registrar of lands, was also with me. He was somewhat ahead of me and I was walking at some distance behind. On the way, a frail, old lady of about seventy or seventy-five years of age met us. She gave a letter to Abdul-Karim and asked him to read it to her, but he scolded her and moved her away. This broke my heart. Then, the old lady gave me the letter. I took the letter and stopped. Then, I read the letter to her and explained its contents to her in detail. At this, Abdul- Karim was deeply ashamed, because he had to wait anyway, and was deprived of spiritual reward as well."

(Malfuzat, Vol. II [English translation], pp. 176-177)

The pure life of
the Seal of all Prophets

Hazrat Dr Mir Muhammad Ismail[ra]

Hazrat Dr Mir Muhammad Ismail[ra], the author of this article, was born on 18 July 1881 and was the brother of Hazrat Nusrat Jehan Begum Sahiba[ra], the noble wife of the Promised Messiah[as]. He was among the 313 Companions[ra] of Hazrat Mirza Ghulam Ahmad[as]. Whilst studying in the Medical College, Lahore in 1905, the Promised Messiah[as] received a revelation about him, "Assistant surgeon". As a result, in the whole of Punjab, he came first in his medical exam. Hazrat Mir Sahib[ra] was an extremely pious and devoted servant of the Promised Messiah[as] and authored many books in the service of Islam Ahmadiyyat. He was famous for his knowledge of Hadith and the life of Prophet Muhammad[sa], which can be ascertained in his writings and compilation of poetry called Bukhar-e-Dil. He passed away in July 1947. This article was originally published in Urdu in Al Fazl on 12 June 1928

Aryas have followed the Christians in raising an assault on the Holy Prophet, peace and blessings of Allah be upon him, that he was, God forbid, licentious and lived a luxurious lifestyle. To rebut this heinous allegation, we need not go far, nor do we need to present subtle arguments in response because when something is already so clear, it only requires us to point in the right direction.

We shall prove, from the noble life of the Holy Prophet[sa] and his sayings, practices and Quranic testimonies, that to launch such attacks is the typical cold-bloodedness of spiteful enemies and nothing more.

The personality of a prophet is much like a mirror and opponents only see their own reflection or the reflection of their nation in them. The nations that used force, deception and the sword to gain control over other nations accuse the Holy Prophet[sa] of using the sword and force. The nations that are consumed by indecency, adultery, fornication and other moral vices are the ones who accuse the Holy Prophet[sa] of living a luxurious and lascivious lifestyle.

Who stopped adultery in Arabia?

There was so much salaciousness in Arabia that only God could protect one from it. Not only were people immersed in adultery, but they would proudly boast of this. Brothels and other such businesses that promoted this were available in every tribe and group, so much so that once,
a group came to visit the Holy Prophet[sa] in Medina and told the Prophet[sa], "Ya Rasulallah [O Prophet of Allah]. We are extremely adulterous. Please permit us this and we shall all accept Islam."

Not only did the Prophet[sa] not accept this request, but in a matter of only a few years, he destroyed this tendency in all of Arabia, to the extent that a woman could travel from one end of the country to the other, without any fear, save for the fear of Allah. This example, in which the entire Muslim world was cleansed, cannot be found by any reformer in any country. This was only through the spiritual power of one exemplary, chaste and pure individual. Otherwise, to achieve such a feat is the task of no ordinary human. Is it possible to suggest that a licentious individual eradicated the lasciviousness of a nation and replaced the people's indecency with purity?

Criteria for licentiousness

Those who have a licentious nature never limit themselves to "Halal" licentiousness. When the circumstances become favourable for them, it extends to adultery. Without alcohol and dancing, such shameless people cannot fully enjoy their indecent acts.

Can any rightminded person accept that the individual who eliminated adultery, consumption of alcohol, dancing and even trespasses of the eye from his nation, was himself addicted to such a lifestyle?

The pure lifestyle of the Prophet[sa]

Until the age of 25 – that is, the complete age of youth – the Prophet[sa] remained completely chaste. Neither did he commit any wrongful act, nor did he ever succumb to any indecency. He never committed any sin.

When he was divinely commissioned with prophethood, he openly challenged his nation and said, "I spent my entire life among you. Tell me, what sin have I ever committed?" This challenge is in the Quran today.

Marriage to a 40-year-old woman

At this age, he married and that too a 40-year-old widow who had lost two husbands previously. He loyally and purely remained with this lady for 25 years. When Hazrat Khadija[ra] passed away, he was 50 years old – he had reached old age.

Polygamy was common in Arabia. He was from among the elite of his city and was the chief of his nation. Could he not have married another young wife during this time? However, he did not. Despite being young, he lived his life with an older lady.

Nikah with Saudah[ra] and Aisha[ra]

After the demise of Khadijara, he married Hazrat Saudah[ra] and Hazrat Aisha[ra]. Saudah[ra] was elderly and not physically very attractive. Her husband was a companion and after his demise, the Prophet[sa] deemed it appropriate to marry Saudah[ra]. This was his favour upon her. His marriage with Aisha[ra] was in fulfilment of a dream. Although the marriage took place straight away, Aisha[ra] was sent off to live with the Prophet[sa] three or four years later.

The other noble wives

Many among the other noble wives who married him later in Medina were widows. While some had lost one husband, others had lost two and they were all old in age. The reason for their Nikah with the Prophet[sa] is summarised as follows:

1. To promote education of the new religion among women
2. As a favour and courtesy on those women
3. As their entire people had accepted Islam, for example Hazrat Juwairiyah[ra]
4. To inform others about the Prophet'ssa practices, manners and worship at home
5. To set a precedent and example for those who desired to marry more than once
6. For some women, there was no other guardian
7. To break some trends from the era of misguidance and disbelief, for example the marriage with Hazrat Zainab[ra]

Thus, in his entire lifetime, he only married one virgin. If he was addicted to a life of licentiousness, then there were thousands of women he could have chosen. Why would he fix assign his night at the house of a virgin after nine days?

Hazrat Aisha's[ra] testament

I address our opponents and quote a narration of Hazrat Aisha[ra], which has been included in Sahih al-Bukhari, a most authentic and accurate book, so that they may feel some shame and they may know through Hazrat Aisha[ra] that the person who had the most self-control and tamed his carnal instinct was none other than Muhammad, peace and blessings of Allah be upon him.

With regard to the Prophet[sa], Hazrat Aisha[ra] says, "He had the most control over his carnal desires."

This is the statement of a wife and that wife for whom he had the most love. This is narrated by that wife, concerning whom this allegation against the Prophet[sa] is made in the first place. This is a testimony regarding his extraordinary character from a person who was most acquainted with him. This testimony bears more weight than a thousand other testimonies. Is there anyone who can accept it?

The Prophet's[sa] love for Aisha[ra]

People have mentioned various reasons behind the Prophet's[sa] love for Aisha[ra]. Friends say that as she was extremely intelligent, a scholar of religion and the Prophet[sa] loved her more, whereas the foes say he loved her more as she was young and attractive.

The Holy Prophet[sa] himself answered this question, which is quoted in the authentic book of Sahih al-Bukhari.

It is said that once, he was asked by a lady, "Why do you not love your other wives as you do Aisha?" He replied, "When I am with the others, the angel that brings me God's revelation does not descend upon me. When I am with Aisha, the angel comes to me."

This means that Hazrat Aisha's[ra] physical and spiritual states were so high that even Gabriel[as] did not hesitate in visiting her house. The condition of other wives was not the same.

This clears the matter; the Prophet's[sa] love for Aisha[ra] was in fact a result of his love for Allah as his Most Beloved's words would be revealed to him in her abode. His love for her was not because of her youthful looks, attractiveness or beauty, but rather due to the revelation of God. This love was thus due to his love for Allah and not because of physical beauty or any carnal passion.

Other characteristics and attributes

Once, the companions asked Hazrat Aisha[ra], "How were the Prophet's[sa] morals?" Hazrat Aisha[ra] replied:

كَانَ خُلُقُهُ الْقُرْآن

[His conduct was the Quran (personified).] His morals were in complete harmony with the teachings of the Holy Quran. Whatever the Quran considered bad, he stayed away from it and whatever the Quran instructed, he always acted accordingly.

Now, let us take a look at the Quran and see what commandments there are concerning licentiousness.

Firstly, the Quran is replete with instructions about refraining from adultery, trespasses of the eye and indecency (both inward and outward). Secondly, the Quran contains the instruction of Nikah and it is said that it should be performed not out of any carnal passions, but for Taqwa [fear of Allah] and to protect oneself from harm. The condition for Nikah, as mentioned in the Quran, is "Ghaira musafiheen", that is, "O Muslims. Do not perform Nikah due to carnal passions, but rather do it so that you may suppress and tame such passions."

Therefore, if his conduct was in accordance with the Holy Quran, as Hazrat Aisha[ra] pointed out, then there is no doubt that he was not licentious or filled with lustful desires as the Holy Quran forbids licentiousness and lust, not only with other women but also with one's wives.

His brother-in-law – Hazrat Abdullah bin Umar[ra], who was highly intelligent, intellectual, close to the Prophet[sa] and would often visit him at home – says:

لم یکن النبی صلی اللہ علیہ وآلہ وسلم فاحشا و لا متفحشا

"The Holy Prophet[sa] neither spoke indecently, nor was he indecent in any way." (Sahih al-Bukhari)

This means that neither was anything foul or indecent heard from his mouth, nor was it ever noticed in his conduct. Who can say concerning a person who was piety and purity personified that he was prone to lasciviousness and lust? For these to exist requires some elements of indecency and obscenity as these are the first traces.

Due to my profession, I come across many immoral people and I have reached the conclusion that immorality and licentiousness and obscenity all go hand in hand. Without entering the realms of obscenity and indecency, a person cannot be licentious.

During his youth, his modesty was such that once, his uncle, Abbas[ra] removed the Prophet's[sa] clothes. Due to the shame, the Prophet[sa] fainted. An example of his modesty in later years, in the words of Hazrat Aisha[ra], is, "The Holy Prophet[sa] never removed his clothes entirely in front of me, nor would he expect me to do so." The Companions[ra] attest to the fact that the Prophet[sa] was more modest than a young, virgin girl.

In response to these facts, how is it acceptable to hear an immoral person suggest that the Prophet[sa] was licentious or lustful? If a person is called modest by his relatives, peers, friends and wives, how is it justified to attack that person's modesty? Only such a person can do so who is himself shameful.

Licentiousness is against the Islamic teaching of polygamy

If the Holy Prophet[sa] had married all his wives out of lust and because of their physical beauty, then why is it that he had an inclination only to Aisha[ra]? And if he was only attracted to Aisha[ra], then why would he marry more wives and form a sort of barrier between him and Aisha[ra]?

No matter which angle this allegation is seen from, it just doesn't fit right. His marriages were a great sacrifice which he made for the sake of Islam's tabligh, to flourish religious education among women and to promote his practices. Due to these marriages, he always suffered pain and never was able to experience pleasure that husbands experience. He endured these great challenges for us as he was an example for us all and the first perfect model for equality and justice.

The people of his time never made such allegations

All those allegations that were levelled against the character of the Prophet[sa] by the disbelievers and the People of the Book have been mentioned in the Holy Quran. At times he was called a poet, while also being called insane, a soothsayer and at other times, allegations were raised on his prophecies and other prophecies contained in earlier books.

Thus, there is a long list of allegations that were levelled against him, but never did anyone raise the allegation that he had lustful tendencies or a licentious attitude. Jews lived with him in Medina for a long period and were present at Khaybar when he passed away; they never desisted in raising allegations against him.

This allegation is a creation of that period. Do these ignorant people not ponder over the fact that a lustful person always stays at home at the threshold of his beloved as opposed to staying out all day and parting from his dear wives at night to worship Allah to the extent that his legs and feet begin to swell? Is this the definition of a lascivious person?

Did anyone ever say, "O Prophet, do not stay with your wives so much as this does not behove you." It is unfortunate that if such individuals who raised these allegations knew the truth about him and saw the actual love and desire he had in his heart, they would never allow such crude remarks to slip the tongue.

The Prophet's[sa] relationship with the world

The Holy Prophet[sa] describes his relationship with the world by saying, "The relationship I have with this world is similar to a person riding a camel for an important task and on his way, due to the intensity of the heat, he stops in a jungle beneath a tree to catch his breath under some shade so that he may carry on his journey."

How can a person whose worldly life and worldly pleasures are described in this manner and who has such concern for his mission be accused of licentiousness and fulfilling his carnal passions? This can only be the work of a bitter and rancorous foe.

He was king in his final years

In his final years, the whole of Arabia had come under his rule. At one gesture, all comforts and luxuries could have been afforded to him, however he never turned towards worldly luxuries. His house always experienced a lack of wealth.

When Muslims saw great victories in his time and a large amount of wealth had been gathered, his wives came to request him for money as now, all Muslims in general had better living standards. "Can you please give us more food and clothes?" The Prophet[sa] was displeased at this request, so much so that he began staying in a separate house.

Hazrat Umar[ra] came to see the Prophet[sa] and noticed that there was nothing in his house except a coarse rug, which had left marks on the Prophet's[sa] body. Observing this state of the king of both worlds, Umar[ra] began to cry. The Prophet[sa] enquired, "Why are you crying, Umar?" He replied, "While Caesar and Khosrow live in luxury, you live like this." The Prophet[sa] responded, "For them is this world and for me is the Hereafter. What benefit can worldly comforts bring to us?" Was this a lascivious person?

If he was, then whatever wealth came in the central reserve, he would have first distributed it between his wives to get better clothes, jewellery, ornaments and beautification for their homes. He would have celebrated that wealth and enjoyed a licentious lifestyle.

In contrast, however, they requested for a bit more food, which displeased him and even caused him to stop visiting them. When, after a month, he revisited them, he said to one of his wives, "If you require the pleasures and delights of this world, then come, let me give you wealth so that I may free you. If, however, you desire God, His Prophet and an abode in the Hereafter, then you must reside in these very conditions. And if you commit any act of indecency, then you will face double the prescribed punishment."

He then said, "The make-up and beautification of the Jahiliyya period is forbidden for you. You should offer Salat, Zakat and recite the Quran. God desires to rid you of your sins and weaknesses and cleanse and purify you in every way."

Are these the words of a licentious person? Can this be the reaction of an immoral person? Can the person, who warns his wives of a dual punishment for indecency, himself be indecent and obscene towards them? This is a point for deep reflection.

His family life

Hazrat Aisha[ra] says, "In the Holy Prophet's[sa] home, the stove would sometimes not function for two months. At times, we would have to survive on milk and dried dates or we would fast or stay hungry. During his life, we never ate to the full, nor did we ever drink water so that it would fill us."

Once, a guest came to visit at a time when there were nine houses. The guest went to every house and upon returning, conveyed the news that there was nothing to eat and that there was only water and if they wanted that, it was available.

During the Battle of the Ditch, some people complained of hunger and lifted their shirts to show that they had tied rocks to their abdomen to eradicate the hunger. When the Holy Prophet[sa] heard their complaints, he too lifted his shirt up and showed that he had, in fact, tied two rocks to his abdomen. His poverty, and self-imposed poverty, proves the fact that he disliked the comforts and luxuries of this world, something he moulded his wives to be like.

Advice to others

The Holy Prophet[sa] would always advise the younger generation to practice chastity and piety and would say, "O youth, get married or observe fasts as fasting eliminates carnal passions. Steer clear from every form of indecency." The Holy Prophet[sa] himself would profusely observe fasts.

Commandments of the Holy Quran

By saying "Ghaira musafiheen", the Holy Quran not only forbade indecency with one's wives, but also said, "Nisa'ukum harthun lakum", that is, "Your wives are a tilth for you." This means that not only should men not use their wives to satisfy carnal desires, they should benefit from them as their tilth. Aside from the appropriate relationships, inappropriate limits should not be crossed even in appropriate relationships.

Thus, the purpose should be to have offspring, tame one's carnal instincts, develop the fear of Allah and to increase in love and mercy for one another, as opposed to unleashing one's carnal passions uncontrollably.

The Holy Quran states that Allah prohibits us from every form of immoral vice. Salat has been made incumbent upon us so that we may refrain from every form of indecency. Thus, the Holy Quran – which our opponents suggest was designed and written by the Holy Prophet[sa] – in fact discourages the untamed expression of one's carnal passions.

Thus, if the "author" lived by this and taught the world to live by this principle, then what sort of a person would he have been?

A European author writes, "Is it not astonishing that among all heavenly books, it is only the Holy Quran that is free from indecent and immodest subjects? Take other heavenly books for example and one is left stunned."

A tree is known by its fruit

The mass transformation that the Holy Prophet[sa] made in the whole of Arabia with regard to chastity is unparalleled. If one, however, reads about those who had the honour of being in his company, the world will be even more amazed. One or two examples are presented below:

During the Jahiliyya period, a companion fell in love with a woman in Mecca and would often visit her. After the migration to Medina, he returned to Mecca for some errands. Whilst in Mecca, that same woman noticed him and lovingly called him over. However, he replied, "Now I am a Muslim and we consider this Haram. Therefore, I cannot come to visit you." She replied, "If you do not cooperate, I will cry aloud. These Meccans are thirsty for your blood and they will capture you and kill you. If you wish to avoid this, then come inside." The companion replied, "I may be killed, but I will not let my faith be compromised." That lady then screamed out aloud, but God protected the companion and he clandestinely left the area. Had he not, he would surely have been killed.

Hazrat Abu Musa Ash'ari[ra] says, "There was once a time when adultery was deemed to be a decent act. Now we live in a time when I can swear on oath and say that I would prefer to smell carrion as opposed to smelling the scent of another woman, who is unlawful for me."

One companion felt the need for Nikah. With great difficulty, he found a suitable match (as he was not physically attractive). One day, when he went out to purchase a dress for her to wear when she would leave her home and finally enter his, he heard a loud cry, "O Muslims, listen! Come to Jihad. The Prophet is leaving for Jihad." With the money he intended to purchase the dress, the companion bought a horse and artillery and immediately joined the ranks of the Muslim army. During that same battle, he was martyred; may Allah be pleased with him!

How great was the person whose followers sacrificed their desires and worldly comforts for the sake of Allah the Almighty? Tell me!

His Companions[ra] were such that one of them once said, "During the life of the Holy Prophet[sa], we would not even fulfil our lawful desires out of fear because we could see God before our eyes. After his demise, the situation changed; otherwise, that period was very different." Peace and blessings of Allah be upon him …

Foolishness

Some opponents raise a foolish allegation by confusing sexual intimacy with lasciviousness. Such ignoramuses do not stop to think how the person with unparalleled qualities and morals must be in his treatment with his wives. To understand, this sentence should suffice and there is no need to break this down further.

A principal rebuttal

Friend or foe, everyone is in agreement that the Holy Prophet[sa] spent his entire life, every day of his life and every moment of each day, in the concern of how to glorify the name of Allah throughout the world; how the world can be freed from the shackles of Shirk and establish the unity and oneness of Allah on this earth.

He could see the works of only one single power – Who is free from any need and blemish, adorned with every beauty and quality and equipped with all knowledge and all power – in the heavens, the earth, the wind, water, natural phenomena, daily affairs, the rain in spring, the

intensity of summer heat, the cold of the winter season, blades of grass, the hairs on a camel, the birth and death of humans and animals, the existence of the universe and every natural occurrence; he was immersed in His love. Apart from Him, nothing else was visible.

In His name, out of love for Him and for His worship, this ardent devotee of God sacrificed his entire life. When God made a decision, that was his decision. When God was displeased, this servant of God was displeased. He was content in complete submission to his Master. The state of this love had reached such a stage that even the enemies would say, "Muhammad is immersed in the love of his God."

Every action, every word uttered by him, every movement and every pause was for his Most Beloved. It was to the point that when death approached him and his breathing became difficult, even at that point, the words "Bil-Rafiq-il-A'la" [with the Most Noble Companion] were being uttered by him in reverence of his Master.

When this love is part of the equation and the servant has completely absorbed himself in the love of his Master, friend and foe both proclaim that he was a fervent lover of God.

He sacrificed every fibre of his body for the love and service of his Lord. Then how can it be said about such a person that he had any attachment with this world? If he was truly a servant of God, then he cannot be considered worldly, licentious, a status seeker or wealth chaser. When true love comes into consideration, then any question on the subject holds little weight, rather it has no weight.

When such a person performs a task, he does so in obedience to the Master's instructions and for attaining His pleasure and not for his own sake or for fulfilling his lustful desires. All pleasure, for such a person, is in attaining the nearness of the Beloved as opposed to the nearness of anyone else.

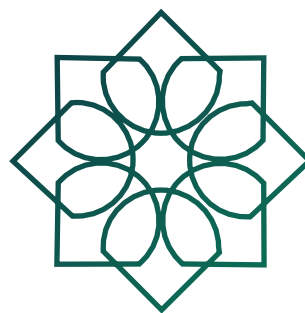
The relationship the Prophet[sa] had with his wives was due to God's command and to show a perfect example to his Ummah, otherwise the true happiness for this servant of God was in acquiring the pleasure of his Lord and not in this inferior life.

Therefore, never forget this true and unique aspect of the Prophet's[sa] life for allegations are raised only when this aspect is not borne in mind. Muhammad[sa] was devoted to his Lord. He could not find pleasure in anyone else's company. The person who says anything contrary to this is a liar for the devotee himself says, "Qurratu 'aini fil-Salah", that is "The delight of my eyes is in presenting myself before my Lord in prayer." May the peace and blessings of Allah be upon him.

The leaders of the Quraish once called him and asked, "O Muhammad, you must cease from promoting Islam. We shall proclaim you king. We shall gather wealth for you. You may select the most beautiful of women in Arabia and we shall arrange them for you." When this offer was presented to him, how did he respond? He completely rejected it and said,
"The most beautiful woman of Arabia! If you were present women as beautiful as the sun and moon in my right and left hands, even then I shall not desist in spreading the message of God. And if I am to be slain in this way, even then I cannot cease from this task."

I ask our opponents, even after reading this response in the Prophet's[sa] own words, will you continue to make obscene assertions?

May God guide you and those of similar mindsets and may He remove the veils of prejudice from over your eyes so that you may see the true face of this light personified, which is not only pure and cleansed itself, but through its effect has purified and cleansed millions of humans. May the peace and blessings of Allah be upon him! ■

(Translated by the weekly Al Hakam)

TRAINING OF THE WAQF-E-NAU – DUTIES OF WAQF-E-NAU SECRETARIES

Official Transcript of Address by Hazrat Khalifatul Masih V(aba) at the International Waqf-e-Nau Refresher Course for National Secretaries on 7th December 2019 at the Masroor Hall, Islamabad, Tilford, UK.

After reciting Tashhahud, Ta'awwuz and Bismillah, Hazrat Khalifatul Masih V(aba) said:

'With the Grace of Allah, the first 'International Waqf-e-Nau Refresher Course for National Secretaries' is taking place this weekend.

I am confident that the participants will each have benefitted from the mutual exchange of experiences and also from the presentations made by the central Waqf-e-Nau team, in which they will have presented guidance to the delegates in accordance with the instructions I have given to the Waqf-e-Nau department in recent years.

Anyway, today, I wish to take this opportunity to highlight certain important points regarding the spirit in which you should try to conduct your duties as Waqf-e-Nau Secretaries in your respective countries. First of all, I wish to remind you of the great importance and significance of the Waqf-e-Nau scheme itself. Waqf-e-Nau is the blessed scheme that was founded according to the Will of Allah by Hazrat Khalifatul Masih IV (rh) for the sake of facilitating the future prosperity and worldwide growth of the Jama'at.

The purpose of this scheme was to prepare as many Waqifeen, or life devotees, raised from birth, with the objective of fulfilling the needs of the Jama'at in different fields, such as Tabligh and Tarbiyyat as well as in education and healthcare.

With the Grace of Allah, ever since the Waqf-e-Nau scheme was launched, tens of thousands of Ahmadi parents have dedicated the lives of their unborn

children for the cause of Islam with the utmost sincerity. In particular, the spirit of sacrifice displayed by countless Ahmadi mothers has been exceptional.

As the National Secretary for Waqf-e-Nau in your respective countries, a heavy burden of responsibility has been placed upon you, wherein it is now your duty to cater for the moral, spiritual and educational training of those children who have been born into this scheme.

You must guide them at every stage of their development, as they are the people who are set to play a key and integral role in fulfilling the noble mission of the Promised Messiah(as) in the coming years.

This is the objective of a Waqf-e-Nau.

Since the launch of the Waqf-e-Nau scheme, we have opened Jamias in several new countries.In this way, a significant number of missionaries, many of whom are Waqf-e-Nau, are being trained for the sake of propagating the true teachings of Islam and ensuring the moral training of the members of the Jama'at.

Certainly, if our Jama'at had the resources, we would also open a teacher training institution as well as a medical college or teaching hospital; however, at this stage, we are unable to undertake such projects.

Anyway, at least, with the pure Grace of Allah, we have been able to establish the various new Jamia institutes through which our immediate need for missionaries is being fulfilled to some extent.

Nonetheless, there remains a pressing need in other fields. In particular, we need Waqf-e-Nau to pursue medicine and teaching to satisfy the requirements of our Jama'at hospitals and schools.

Hence, each of you, in your respective countries, should encourage the Waqifeen-e-Nau to pursue those fields, which are of most benefit to the Jama'at.

Moving on, you must all recognise the crucial importance of seeking the Help of Allah the Almighty at every juncture. If you are bereft of His Grace and mercy then all of your efforts will be in vain.

Thus, before anything else, each Waqf-e-Nau Secretary, whether at a local, regional or national level, must ponder upon their own spiritual and moral standards.

They should honestly assess whether they are themselves upholding and reaching the standards required for them to fulfil their duty to train the members of the Waqf-e-Nau.

Are they, who are responsible for the moral development of the Waqf-e-Nau, constantly seeking to improve their own spiritual state?

Are they offering the five daily prayers as prescribed by Allah the Almighty and by the Holy Prophet(sa)? Are they regular in offering voluntary Nawafil prayers?

Are they bowing down with total humility in prostration seeking the Help of Allah for the fulfilment of their duties?

As I said, without prayer nothing can be achieved, whilst conversely, there is no limit to what can be accomplished through the blessings of prayer.

Indeed, the very foundation of any success in our Jama'at is sincere prayer and the worship of Allah the Almighty.

Accordingly, if you combine heartfelt prayer with hard work and an earnest desire to fulfil your responsibilities the results will be excellent.

It will lead to vast numbers of Waqifeen-e-Nau excelling in their moral, spiritual and educational development and they will go on to provide great service to the Jama'at.

Consequently, if you desire that the members of the Waqf-e-Nau are those who scale the highest peaks of morality and spirituality, it is necessary that you yourselves, as Waqf-e-Nau Secretaries, develop a close and intimate relationship with God Almighty and exemplify the highest moral standards and conduct at all times.

Each Waqf-e-Nau Secretary, whether at a local or national level, should recognise the fact that they have been elected to a position of great trust.

The other members of the Jama'at have considered them to have the requisite skills and moral character to train and guide those young people whose parents have pledged their lives for the service of Islam.

In particular, the National Waqf-e-Nau Secretaries should pay heed to the fact that their approval was given directly by Khalifatul Masih, upon the recommendation of the local Jama'at.

They should recognise that Khalifa-e-Waqt has granted their approval with the hope and expectation that they

In terms of your practical efforts, you have been given the task to guide the Waqf-e-Nau, both in terms of their religious upbringing and also their secular education and career choices.

So, you should develop stimulating programmes, which will facilitate their continued mo ral, spiritual and educational development.

Most crucially, you must teach and train the Waqifeen from a young age what their Waqf requires and what it means.

You must impress upon them the fact that 'Waqf-e-Nau' is not a title, but it is a duty and obligation.

It is a sacred bond and a solemn pledge.

It is a lifelong commitment and sacrifice made for the sake of their faith, wherein all material matters or worldly positions are of no value in comparison to the fulfilment of the pledge of being a Waqf-e-Nau.

Only if you are successful in instilling these values from childhood will the members of Waqf-e-Nau understand the true value of Waqf and of the pledge made by their parents, which they renew upon reaching an age of maturity.
They will realise that, as a member of the Waqf-e-Nau scheme, they are, in reality, 'Waqf-e-Zindaghi' and that 'Waqf' represents a great 'sacrifice' of one's own being for a greater good and without it, their pledge will be rendered hollow and meaningless.

Again, I reiterate that it is of the utmost importance that you set a personal example.

Where you instruct the Waqf-e-Nau to be ready for every sacrifice for the sake of their faith, you must practice what you preach.

Thus, all of you should be making real sacrifices for the sake of your faith.

Alongside your professional and personal lives, you must sacrifice regular time for the sake of the Jama'at and never permit your worldly endeavours to cause you to neglect your religious responsibilities.

You must be regular in offering the five daily prayers on time.

Furthermore, you should wake during the night to offer the Tahajjad prayer, beseeching the help of Allah and seeking His forgiveness for your shortcomings.

You must open your heart and pray for all the Waqifeen-e-Nau and the continued success of this blessed scheme.

Only if you work with this spirit can you begin to fulfil the true objectives of being the Waqf-e-Nau Secretary.

In this regard, pay attention to the following profound and precious words of the Promised Messiah(as). The Promised Messiah(as) said:

"Even when a person is engaged in his worldly work they must maintain the fear of God and ensure that their faith always remains their priority."

If our Waqf-e-Nau Secretaries and office bearers understand this fundamental point, I have no doubt that a magnificent spiritual army of Waqf-e-Nau from all parts of the world will be raised and readied for the service of the Jama'at.

Multitudes of Waqifeen will march forward to present themselves to the Jama'at with a resolute determination to serve the grand mission of the Promised Messiah(as).

They will submit themselves for the service of Islam and for the sake of establishing the Unity and Oneness of God Almighty across the world.

To ensure this, as Waqf-e-Nau Secretaries, you must instil within the Waqifeen-e-Nau a spirit of complete fidelity to their Waqf, to the Jama'at and to the institution of Khilafat.

In addition, it is of the utmost importance that Waqf-e-Nau children are exposed to the highest morals and the manifestation of such loyalty both within their home environment and in Jama'at circles.

So, you should also guide the parents of Waqf-e-Nau children to remain faithful and attached to the Jama'at in all circumstances and above all, to remain sincere to Allah the Almighty.

Further, you should reflect upon your own standards of devotion to Allah the Almighty and strengthen your bond with Him forevermore.
As I said, if you are successful in this mission, we will see a distinguished spiritual army raised, not to fight wars or to engage in combat, but to advance the cause of peace, harmony and goodwill in the world.

As Waqf-e-Nau Secretaries, you should listen again to the Friday Sermon I delivered in Canada in October 2016 about the characteristics of a true Waqf-e-Nau.

The sermon has been published with the title of "the Essence of a Waqf-e-Nau" and has also been given to you here, and so ensure you read it carefully and note down those characteristics and qualities that will set apart a Waqf-e-Nau and make them special.

Indeed, before looking at others, see if you are yourselves living up to the demands of being special.

Alhamdulillah, the numbers of Waqifeen-e-Nau are ever-increasing. As I have said, a legion of missionaries is being established through the various Jamia institutes. However, we do not only need missionaries.

Each year, new projects and schemes are being launched by the Jama'at, which require a variety of professional skills, and so you must make the Waqf-e-Nau understand the importance of attaining such training or qualifications that will benefit the Jama'at.

In this regard, if the importance of the pledge of Waqf-e-Nau and the true status of the Waqf-e-Nau scheme is ingrained in the minds of the Waqifeen-e-Nau from childhood, they will come to recognise that whatever training or qualifications they attain are for the sake of the Jama'at and not for their personal gain.

They will step up to fulfil the many needs of our Jama'at.

They will come forward to alleviate the shortfall of teachers at our schools. They will come forward to fulfil the shortages of doctors in our hospitals in Africa, Pakistan and India.

For example, we are currently working on a hospital project in Indonesia and so we will need Ahmadi doctors and medical professionals to serve there.

It will be preferable for the doctors to be from Indonesia or from nearby countries so that the local medical licences required for practice can be obtained easily.

Similarly, if Waqf-e-Nau doctors from the United States, Canada or Latin America present themselves for service it will help us to grow and improve our hospital in Guatemala.

We also need Waqf-e-Nau doctors from Africa, Europe and Pakistan and other parts of the world so we can increase our efforts to serve mankind.

In this regard, you should each make a detailed plan of action for your respective countries.

It is also very important that the National Waqf-e-Nau Secretaries stay in constant touch with the Waqf-e-Nau secretaries at a local level.

For example, the United States and Canada are both vast countries and so you must guide the local Jama'at Waqf-e-Nau Secretaries and ensure they are active at all times.

Make sure they understand the scale and significance of their duties.

Each local Waqf-e-Nau Secretary must play their role in developing our spiritual army by ensuring each member of Waqf-e-Nau in their region comprehends the true significance of their pledge.

Certainly, each office bearer or secretary can only be successful when they themselves follow the command of Allah and His Prophet(sa) that they must fulfil their pledges and covenants with the fear of Allah in their hearts.

Furthermore, there are members of Waqf-e-Nau who have interest and aptitude in certain fields that are not immediately required by the Jama'at. Even so, it is imperative that we do not disregard them or let their service go to waste.

Accordingly, those Waqifeen-e-Nau who are not called into the immediate service of the Jama'at, whether they are lawyers, researchers, engineers or otherwise, should realise and understand that their faith must remain their priority at all times.

It should not be that that they focus on their careers at the expense of offering their obligatory prayers or that they fail to recite and ponder upon the Holy Quran each day.

They must not fall into the trap of thinking they no longer need to increase their religious knowledge or give time for Jama'at duties or Tabligh due to the demands of their professions.

With the Grace of Allah, Professor Dr Abdus Salam Sahib reached the pinnacle in the field of science yet he never forgot his duties to Allah the Almighty.

He was always regular in offering his five daily prayers and rising early for Tahajjad. He carefully studied the Holy Quran and extrapolated various points of wisdom, which guided him in his daily life and his work.

He was also well-versed in the writings of the Promised Messiah(as). Thus, anyone who says that they do not have time to fulfil their religious duties due to their professional work is just making excuses to cover their own laziness.

I also wish to reiterate another instruction I have given recently regarding the Waqf-e-Nau.

As it not possible for the Jama'at to take into full-time service every single member of Waqf-e-Nau, those who have the appropriate educational background and ability may enter public service, for example by joining the civil service.

Whilst such Waqifeen must continue to develop their relationship with Allah and fulfil their religious duties, at the same time, they will be serving their nation and the wider society.

Alhamdulillah, Allah the Almighty has blessed us so much that in some countries the numbers of Waqf-e-Nau are now such that, alongside fulfilling the needs of the Jama'at, we can also turn our attention towards fulfilling the needs of the country.

In this way, our Jama'at can bring forth a great positive change in the world, Insha'Allah.

Certainly, if all the Waqifeen-e-Nau, whether they are serving full-time for the Jama'at or working outside fulfil their pledge, they can bring about a spiritual and moral revolution in the world.

A revolution in which the Oneness of God Almighty is established.

A revolution in which the people of the world come to recognise the enlightened teachings of Islam.

A revolution in which people are drawn towards religion, rather than turning away from it as we are seeing in the modern day.

A revolution in terms of ensuring the peace and security of the world.

A revolution in terms of fostering an atmosphere of love and reconciliation amongst the people of all communities, races and beliefs.

May Allah the Almighty enable all of you to understand your duties and responsibilities and help you in your efforts to ensure that the Waqifeen-e-Nau grow to become assets for the Jama'at, who fulfil the sacred pledge made before their birth by their parents and which they later renewed themselves.

May every member of Waqf-e-Nau and those responsible for their training play an eminent part in fulfilling the mission of the Promised Messiah(as) and may Allah the Almighty enable all of you to fulfil your duties in this regard

– Ameen.'

AHMADI DOCTORS AND THE NEED FOR TRUE SACRIFICE

Hazrat Mirza Masroor Ahmad, Khalifatul Masih V(aba) delivered an address at the concluding session of the Ahmadiyya Muslim Medical Association UK Annual Conference 2019, held at the Masroor Hall at Islamabad, Tilford, UK on Saturday 30th November 2019. The official transcript of the address delivered by Hazrat Khalifatul Masih V(aba) on this occasion is presented below.

After reciting Tashahhud, Ta'awwuz and Bismillah, Hazrat Khalifatul Masih V(aba) said:

'With the grace of Allah, the Ahmadiyya Muslim Medical Association UK is once again holding its annual conference and it is clear that various beneficial projects and endeavours have taken place during the past year.

As your report depicts, you have provided some training to our doctors serving in the gynaecology department in Rabwah and at the Tahir Heart Institute.

You have also provided medical equipment for the operation theatre at the Fazl-e-Umar hospital and a lithotripsy machine used for breaking down kidney stones.

Similarly, either through the Medical Association or through Humanity First, 36 Ahmadi doctors from the UK have travelled abroad for Waqf-e-Arzi and served in countries such as Pakistan, Malaysia, Guatemala, Ghana and The Gambia.

A few years ago, the Medical Association also initiated a project to build a hospital in Ivory Coast, but the costs involved were beyond your scope and so Humanity First has now taken over this project.
It is not that the medical association handed over this project to Humanity First, rather it was beyond your capacity. This is why it has been taken from the Medical Association and given to Humanity First.

Nonetheless, even though the hospital is no longer being built by the Medical Association, you should continue to discharge your responsibility by contributing as much as possible towards this project.

Furthermore, at your last conference, I instructed you to liaise with the Waqf-e-Nau Department and to make a plan to encourage Waqifeen-e-Nau to enter medicine and to guide and assist medical doctors or students from within the Waqf-e-Nau scheme.

I instructed that you should provide them with career guidance and advise them about which specialisations they should pursue according to the needs of the Jamaat.

I also instructed that you impress upon them the great importance of fulfilling the sacred pledge they had made to dedicate their lives for the service of the Jamaat, as soon as they had the necessary training and experience.

Sadly, very little progress has been made in this regard and as a result, we are facing a shortage of doctors at our hospitals.

For example, at the Fazl-e-Umar Hospital in Rabwah, the lack of paediatricians has meant that we often have no choice but to refer cases to other hospitals.

Similarly, we are facing a shortage of gynaecologists. In light of this, it is very important that paediatricians and gynaecologists from the UK, as well as other specialists,

offer their services for significant periods of time so that they can help to alleviate the shortfall.

It is not enough for our doctors to travel for a few days or a couple of weeks in a year; rather, a heartfelt spirit of sacrifice is required and a genuine willingness to take time out of your lives to serve humanity.

I am sure all of you are willing to do that work, which can be done remotely or without interfering with your daily schedules, but we need our doctors to travel to serve in our hospitals in Africa and especially in Pakistan for sustained periods.

Alhamdulillah, there are some Ahmadi doctors who are working with the spirit of sacrifice that is required.

For example, there are Ahmadi doctors in the USA who are travelling regularly to Pakistan for extended periods to serve at the Tahir Heart Institute and, as a result, the standard and scale of treatment is improving there.

In fact, one doctor has done Waqf for three years and has moved to Pakistan from the United States. I really appreciate his spirit of sacrifice – Allah Taala bless him in every respect.

In terms of the Waqifeen-e-Nau, we need full-time Waqf, particularly in the field of paediatrics, gynaecology and general surgery.

As soon as they have finished their medical training, they should present themselves to the Jamaat with the firm intention of fulfilling their Waqf and they should be ready to go and serve in our hospitals in Africa or Pakistan.

Otherwise, there is no benefit of them being part of the Waqf-e-Nau scheme.

I reiterate that all of your members here in the UK, as well as Ahmadi doctors in other countries, should sacrifice as much time as possible for Waqf-e-Arzi, whilst doctors from the Waqf-e-Nau scheme should present themselves to the Jamaat for full-time service as soon as they have completed their training.

After these brief words, I wish to present an excerpt of the Promised Messiah(as) regarding the spirit of sincere service of humanity that he desired to see amongst the members of his Jamaat.

The Promised Messiah(as) said:
"Sincerity towards others and love for humanity is a part of faith. The definition of the 'highest moral values' is that sincere kindness and sympathy be professed towards all humanity without any expectation of reward or recompense. This is what is known as true humanity."

The Promised Messiah(as) further states:
"Allah the Almighty never forsakes those people who hold within their hearts sincere love for humanity."

These precious words of the Promised Messiah(as) should be your guiding light and remain etched in your heart and mind at all times.

They should underscore the fact that, through Allah's grace and mercy alone, you have been able to acquire the knowledge and proficiency through which you can help and serve humanity in a way that others cannot and so you must utilise these skills for the sake of alleviating the suffering of mankind.

Thus, it should not be that our Ahmadi doctors utilise their expertise only for the sake of earning the riches of the world, or for climbing the professional ladder; rather, it is imperative that each and every one of you sacrifices significant periods of your lives for the service of the Jamaat by utilising your expertise and training for the sake of humanity.

Only then will you fulfil the rights of mankind according to your capabilities and only then will you be counted amongst those people who have acquired the highest morals as outlined by the Promised Messiah(as).

At the end, taking benefit of this event, I wish to address not only the members of the Medical Association in the UK, but all Ahmadi doctors and medical professionals across the world.

Always remember that you must utilise the skills and knowledge you have acquired to fulfil the needs of humanity.

As I have said, you should sacrifice your time for the Jamaat, rather than only focusing upon your worldly career.

May Allah the Almighty enable all of you to discharge your duties to humanity to the very best of your abilities and to fulfil the expectations of the Promised Messiah(as) and of Khulafa of Jama'at Ahmadiyya in the very best way.

Most especially, I pray that the Waqifeen-e-Nau who are doctors come to fulfil the sacred pledge first made by their parents, and which they later renewed themselves, by presenting themselves for service with a spirit of selflessness and an unwavering desire to serve humanity for the rest of their lives.

May Allah Almighty reward all those who understand the importance of serving others selflessly and who submit themselves for such service with the pure intention of lightening the burdens of humanity and seeking the pleasure of Allah the Almighty.

May Allah the Almighty bless your continued efforts and grant you success in all of your noble endeavours – Ameen.'

The summary of the report read by Luqman Ahmed Kishwar (Head of Central Waqf-e-Nau Dept. London) on the dinner with Ameer ul Momineen Hazrat Khalifatul Masih V(aba)

In the name of Allah, the Gracious Ever Merciful
Sayyidi,

With the shear grace and blessings of Allah Almighty accompanied with the kind permission of Hazoor Anwar(Aba), the Central Waqf-e-Nau Department was able to host its first refresher course.

With the instruction and permission of Beloved Hazoor Anwar(Aba), invitation letters to attend the refresher course, were sent to all those countries where the numbers of Waqifeen-e-Nau are in a majority, this excludes Pakistan and India. From among which thirty five countries responded by sending their National Secretary or a representatives names to attend the event. Out of which five countries could not represent because of visa issues.

Hence with the representation of thirty countries the Refresher Course was held on the approved dates by Hazoor Anwar(Aba) of 6th- 8th December 2019 at the Masroor Hall in the new Markaz of Islamabad, Tilford, UK.

For this, with the permission of Hazoor Anwar(Aba) the accommodation was arranged at the guest house of Hadeeqatul Mahdi, so that more time could be spent in the company of Hazoor Anwar and so that the participants could offer their five daily prayers behind Hazoor /Anwar(Aba) in the Mubarak Mosque, also that the real essence of their trip and this event could be achieved. Ameen

Beloved Hazoor, in accordance to the instruction, the event was inaugurated after Maghrib Salat by myself. In which all the instruction which the Central department of Waqf-e-Nau has received from Hazoor Anwar(Aba) were laid out to the audience. An emphasis was also laid that it is our responsibly that we follow these instruction and guide the Waqifeen along these lines, so that they grow to be beneficial being for the jamaat. After the opening speech, the questions from the secretaries and representatives were answered in the light of Hazoor Anwar's(Aba) guidelines.

The details of the programs held on the second day between 10.15 am to 7 pm are as follows:

The morning started with an informative discussion on career planning and counselling presentation by Respected Anas Rana Sahib. The session continued with an address by Abdul Majid Tahir Sahib, Add. Wakilul Tabshir, who narrated faith inspiring incidents regarding Waqifeen and the instructions of Hazoor Anwar(Aba).

An introduction to the Ismail Magazine by Farrukh Raheel Sahib and Qasid Muin Sahib, was presented there. Introduction of the Maryam Magazine by the Editor-in-Chief was read out by Athar Bajwa Sahib (Assistant Manager Magazines).

The afternoon session was chaired by the Central IT Department. Abdul Wadood Sahib and Waqar Ahmad Sahib demonstrated how to use the Central database to update data of waqifeen-e-Nau of their respective countries.

The last session was with Abid Khan Sahib presenting some incidents from his travel diaries with Hazoor Anwar(Aba).

The total attendees of the event was forty-two. With the shear grace and blessings of Allah Almighty Beloved Hazoor(Aba) blessed the gathering and accepted the invitation to attend the dinner and address the audience.

May Allah Almighty enable us to follow the guidance of our Khalifa and be firm in acting upon all the instructions which he laid out in his address.

Ameen

HALLOWEEN IS A FORM OF SHIRK

The following is an extract taken from the Friday Sermon of 29 October 2019 delivered by Hazrat Mirza Masroor Ahmad, Khalifatul Masih V, may Allah strengthen his hand:

The evil deed which I wish to mention and is celebrated nowadays, and will be in the next few days, is the custom of Halloween. As I have mentioned, even Ahmadis, without thinking or understanding, permit their children to take part in this.

If you ponder over the matter, however, you will find that it is an innovation that crept into Christianity and leads to Shirk [associating partners with God]. Witches, jinn and satanic acts have all been forbidden in the Bible, but they found their way into Christianity because people have ceased to practice this religion.

[This tradition] is usually considered just a bit of fun or fulfilling children's desires. We should always remember that every form of fun which is based on Shirk or may cause harm should be avoided by Ahmadis at all cost …

Occasionally, children ask me in person or through letters as to what harm there is in Halloween and why parents don't let them take part in it, when other Ahmadi parents allow their children to do so.

[Whenever I was faced with this question] I would answer according to my understanding, that this is a wrong and disliked practice, thus I would stop them. But now that its history has come to light, it is necessary for Ahmadi children to steer clear of this.

This innovation crept into Christianity, or the West, from a belief of the Irish. Pagans from the older ages practiced this during the times of anti-religiousness, where it became prevalent. Its foundations were laid on witchcraft and satanic views. This completely obliterates the sanctity of religion and family values.

No matter how much people may say it is fun, its foundations were wrong. This is not all. There is Shirk in this also as its fundamental belief was that on 31 October, the barriers between the living and the dead are broken and that dead haunt the living on this day. The dead create problems for

the living, cause them illnesses and other such nonsense is said about this day. Then, to save oneself from this, their so-called sorcerers are called, and they ask for the animals and crops and make a sacrifice through them. Bonfires are also a part of their tenets so that it may discourage the dead from carrying out such acts. By scaring the dead, or by pleasing them through making these sacrifices, they are deterred. To scare them away, costumes and specific clothes are worn, for example masks.

Nevertheless, as I have said that when Christianity spread, they too adopted this tradition and it was included as a festival. Catholics especially practice this tradition as compared with others. Through Christianity, the media and word of mouth, this tradition has spread around the world and especially in the West – USA, Canada, UK, Japan, New Zealand, Australia etc. As I said earlier, this is a hidden sin, which those Muslims residing in the West are practicing also.

Children wear various outfits and go from door to door, asking things of the locals so that the dead souls may be comforted. If the residents give something to those children, then it is considered that the dead souls cannot cause any harm to the residents of that house. This is Shirk. You may say that it is fun and it is a source of enjoyment, but the background is all based on Shirk. Additionally, it is improper for an Ahmadi child that they go out in strange costumes and looks and then to go from house to house like beggars asking for things. Even if children reply that they were merely going to ask for things like chocolate, asking like this is also incorrect. An Ahmadi should have a certain level of self-respect and this should be instilled from childhood. These things also lead one away from religion.

Thus, when this is celebrated, it is said that temporary belief in witches, evil spirits, Satan worship and supernatural beings is a harmless bit of fun. This is an entirely incorrect outlook. These are all satanic thoughts and our children should not only avoid this, they should strictly steer clear of it.

Only till recently did villagers give things to children when they asked of them so as to avoid the harmful effects of evil spirits. In any case, as children, or at times older people asking on behalf of the children, enquire about this, I say here that this is a harmful tradition; such a tradition that draws one closer to Shirk.

It is a result of this that children are encouraged to then commit wrong acts as it was done in the name of fun or entertainment. Children are rude to their parents and neighbours; not only parents and neighbours, but they increase the tendency of being inconsiderate to their environment and their elders as a result of this. This was ascertained through a survey. Other crimes are also on the increase as a result of this. Due to these actions, they are encouraged.

In the West, every wrong that children commit is defended in the name of fun and bearing in mind their rights, and they are permitted and continue to be permitted to carry out such wrongs. However, now people are beginning to raise their voice against this as it is detrimental to their conduct and behaviour.

Those who voice their concerns against Halloween also say that this leads to children having the excuse of scaring and threatening others in the name of fun, and this is increasing, something I mentioned earlier. Crime rates are on the rise because of this. On the one hand, you have films which are giving the wrong message, and then on the other, if children do start carrying out such acts and elders encourage the younger generation, then society will face a downfall. What else can happen?

And the most noteworthy thing of all is that by believing in spirits in this manner, the souls are being brought to the level of God, and then to save oneself from their evil ploys, Satanic ways are adopted. In other words, evil spirits are brought at the same level as Allah the Almighty, and by giving children gifts, those same spirits are being pleased; or by means of sorcerers who use their spells to scare away spirits. In any case, this is an entirely wrong and vain concept. ■

(Extract from Friday Sermon delivered
by Hazrat Mirza Masroor Ahmad, Khalifatul Masih V[aa]
on 29 October 2010)

ONE TO ONE WITH A WAQIF-E-NAU

Ataul Qudoos Mateen

Why did you choose this field?

I was born and raised in Norway as a Waqf-e-Nau. From a young age I wanted to serve mankind and the beliefs of our Jamaat. It was instilled in me that education is key to success, hence I tried to ensure that I was gaining the right education, both worldly and spiritually.

Whilst in Norway, before undertaking a university degree, I sought advice from Hazrat Amirul Momineen[aa] through a mulaqat on the field to study for my university degree. Huzoor[aa] asked me which field I wanted to go into, and I responded with "It is my wish to become a lawyer". Huzoor responded positively and said this is fine and that the Jamaat will need lawyers.

Hence I moved to London, undertaking a degree in law at Kingston University.

What happens in your field?

The legal field is vast, and the current climate requires specialism in certain areas, however most lawyers are aware of the law in a wide range of fields.

The work entails a considerable amount of research and understanding of jurisprudence. The legal field has its own language and rules when conducting legal matters. The work itself includes, and is not limited to, for example, advocacy in courts, case preparation, investigations into potential criminal/civil matters, research, meeting with witnesses/clients, problem solving, drafting and much more.

Today's lawyers need to be "all-rounders" as it is no longer enough to only know law. For me, on a daily basis, the work includes meeting clients, drafting advising/

witness statements, preparing for trial and advocacy. The most interesting part of the job is advocacy, which is pitching whatever you have prepared. It is probably also most rewarding as well when you win your client's case.

How can the Jamaat benefit from this field?

The Jamaat is spread over the whole world and in several different jurisdictions and each country has its laws and regulations. The Jamaat has several departments working within each country and countless projects ongoing.

As a lawyer, I am able to serve the Jamaat to advise on the laws and regulations to ensure that the Jamaat is in compliance at all times with what is required within the country the project is taking place. This way, we ensure that we are abiding by the country's laws wherever required.

For example, recently the GDPR (General Data Protection Regulation), which is a EU Directive, came into force around May 2018. It required all businesses, companies and charities, for example who hold or collect data, to comply with strict rules in the directive.

As you may be aware, the Jamaat has a considerable amount of data which it holds like any other large entity or organisation. Hence the compliance and processes within the organisations needs to be set up to ensure compliance.

Therefore, a lawyer needs to identity each department's needs and then apply the law and find a solution to ensure that the work done by each department is conducted without any hinderance, but also at the same time complying with the GDPR

Why do you think it is important for Waqifeen to go into this field?

Firstly, it is important to seek Huzoor's guidance, especially before undertaking any higher education such as a university degree. It may be that Waqifeen are required in a different field depending on the current times.

Lawyers will be required at different stages, however, one should seek guidance before choosing any field of study, even within law. For example, human rights law is currently extremely important, considering the fact that the peace of the world is disturbed on many levels and religion is being attacked from all angles.

Thus, it is my humble suggestion that if one wishes to go into law, they must be clear on what their objectives and ultimate goal is, otherwise spending over 5 years in education can be fruitless.

How are you able to serve the Jamaat?

As a lawyer, I have been blessed with the opportunity to work in a number of capacities, for example working for the AMJ International legal department on matters concerning compliance. Moreover, I have also served as human rights advisor working in relation to persecution and human rights issues abuses in different countries around the world. ■

ONE VIRTUE BEGETS ANOTHER

The fact of the matter is that evil actions result in further evil actions. The natural law of God Almighty in Islam is that one righteous act gives birth to another.

I remember once reading about an old fire-worshipper of 90 years of age in Tadhkira-tul-Awliya. It so happened that in a period of extended showers, the man was feeding seeds to the birds on the roof of his house. A noble man approached him and said: *"Old man, what are you doing?"*

He responded: "Brother, the rain has been falling incessantly for six or seven days now and so I am feeding the birds some grain." *"You do so in vain," said the noble man, "You are a disbeliever, what reward can you attain for such action?"*

The old man responded, 'I will surely receive my reward.' The noble man relates that he went for Hajj and saw the same old man circuiting the Ka'bah from a distance. The noble man was astonished to see this and relates that when he approached him, the old man was first to say: *'Did my feeding seeds to the birds go in vain or have I received my reward?'*

(Malfuzat [English translation], Vol. 1, pp. 71-72)

CAN WAQF-E-NAU REVIVE THE GOLDEN AGE OF ISLAM?

HAMAAD MUIN AHMAD, MEDICAL STUDENT, CZECH REPUBLIC

The eighth century to the fourteenth century world witnessed an exponential increase in advancements in science, particularly in the Islamic empire, an empire stretching from Spain to Persia.

Whenever an empire makes social and economic advancements, there is always a group effort involved. In the case of the Islamic empire, numerous scientific game changers were responsible. Individuals like Al-Khwarizmi, the founder of algebra; Al Zahrawi, developer of several surgical procedures and the Persian originating physician Avicenna (Ibn-Sina), author of The Canon of Medicine.

Can Waqf-e-Nau revive the golden age of Islam? Is this question preposterous or is it easily attainable? Indeed, it is very possible.

This is one of the many reasons why this blessed scheme was launched in 1987, for the Waqf-e-Nau to be at the front line of every field. Our aim should not be any lower than this.

For the sake of argument, let us say that today, each occupational field has an Ahmadi Muslim Waqf-e-Nau working in it. The world would not fail to see that this is not a coincidence. Should this happen, and Insha-Allah it shall, the world will be held on the shoulders of dedicated servants of Allah.

Originally, in medieval times, Baghdad was the world centre of knowledge. Hence, Arabic was the central language of education in those days. Why was this so? Why was it only Islam focusing so much on education?

In a hadith, the Holy Prophet, peace and blessings of Allah be upon him, has said, "You should seek knowledge [wherever you go], even if you have to go as far as China". Therefore, seeking knowledge was a central part of Islamic teachings.

In another place, our beloved Holy Prophet[sa] is reported to have said, "Allah has not sent down a disease without also sending its cure." Certainly, this motivated Muslim scientists to go out in the world and make scientific breakthroughs, whilst acting upon the true teachings of Islam.

During the lifetime of our beloved master, the Holy Prophet Muhammad[sa], he frequently sent letters to major political leaders at the time. Letters destined for the Jews were translated by Hazrat Zaid[ra] bin Thabit from Arabic into Hebrew and Persian.

During the Umayyad period (661-750 AD), translation of Greek literature into Arabic took place. This provided Muslims the capability to investigate and extrapolate the deep knowledge the Greeks possessed. The translation of various empires' literature continued.

From the early 800s AD, a vast amount of money was invested in a new project: The Translation Movement. In this revolutionary period, a man called Ibn Wahshiyyah (ninth to tenth century AD) performed a legendary task. He translated Egyptian hieroglyphs into Arabic by providing the conversion of hieroglyphic signs into Arabic phonetic letters. Despite common thought of Egyptology being first deciphered in the 19th century, it was actually achieved by early Muslims, over 1,000 years before the Western world were able to do it.

The Muslims would not feel ashamed by the idea of gaining knowledge from other cultures. They were different. They did not want to sit in seclusion arrogantly in their empire whilst knowing that there was an entire world to be discovered. They sought to seek it.

Muhammad ibn Musa Al-Khwarizmi (780-850 CE) was born in modern-day Uzbekistan. After his basic education, he moved to Baghdad and was appointed the astronomer and head of the library of the House of Wisdom in Baghdad. Here, Al-Khwarizmi wrote the book Al-Kitab al-mukhtasar fi hisab al-jabr wal-muqabala in 820 CE (The Compendious Book on Calculation by Completion and Balancing).

In this book, the first idea of algebra was described. The word derives from the name al-jabr, meaning restoration referring to balancing both sides of an equation. Students who have studied algebra in high school would know that this is the basis of this mathematical technique. The world was so intrigued by this new technique that it was later translated into Latin in 1145 CE. Little did we know that it was created by a fellow Muslim scientist.

Abu al-Qasim Khalaf ibn al-Abbas al-Zahrawi (936-1013 CE), popularly known as Al Zahrawi, did not receive the title "The Father of Surgery" for any old reason. His book, Kitab al-Tasrif (The Method of Medicine) was written in the year 1000 CE and served as a strict guideline for all surgeons for the next 500 years. Again, due to Muslims of that time captivating the attention of the Romans of the Byzantine Empire, it was translated into Latin and kickstarted the imperfect science of surgery, which is still progressing to this day.

Donald Campbell, a historian on Arabic medicine, writes:

"The chief influence of Albucasis [Al Zahrawi] on the medical system of Europe was that his lucidity and method of presentation awakened a prepossession in favour of Arabic literature among the scholars of the West; the methods of Albucasis eclipsed those of Galen and maintained a dominant position in medical Europe for five hundred years, i.e. long after it had passed its usefulness. He, however, helped to raise the status of surgery in Christian Europe; in his book on fractures and luxations, he states that 'this part of surgery has passed into the hands of vulgar and uncultivated minds, for which reason it has fallen into contempt.' The surgery of Albucasis became firmly grafted on Europe after the time of Guy de Chauliac (1368 CE)."

By 700 CE, the Islamic empire was taking its first steps towards mass production. In their world, where knowledge of materials and metals was ever-growing, one particular technique prevailed: Alchemy. In those times, in medieval Europe, Alchemy was thought to be an act of magic and sorcery. However, the keen Muslims knew better. They utilised chemistry. In the late 700s CE, a form of currency was required. Muslims turned to alchemists to produce coins. Their process was so intricate and precise that they used to engrave the Kalima on coins.

By now, we are knowledgeable enough that if any word begins with "al", it is most likely to be Arabic derived.

Another well-known chemistry term is Alkali. This lays the basic foundations of modern-day chemistry. It is derived from the word Al-Kali, meaning the ashes. In those days, Muslim scientists obtained alkali from the ashes of roots of some specific plants. Surely, we know now what the Muslims would do after having this knowledge. They would develop it further. Islamic chemists discovered that they could change the colour of glass using newly discovered chemicals like manganese salts.

Today, in the Western world, almost every day we witness this being used by Christians. Their stain glassed windows of churches would not be coloured, had it not been for the genius of Muslims.

All these scientific advancements took hold for a simple reason. The Muslims of that time adhered to the true teachings of Islam. The reason why this golden age declined was simple – they steered off the right path.

In chapter 32, verse 6 of the Holy Quran, Allah Almighty says:

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ

"He will plan the Divine Ordinance from the heaven unto the earth, then shall it go up to Him in a day, the duration of which is a thousand years according to what you reckon."

In this verse, reference has been made to a very serious crisis that was destined to come over Islam. Islam was to go through a period of sustained progress and prosperity during the first three centuries of its life. The Holy Prophetsa has been reported to have alluded to this fact in a very well-known saying:

خَيْرُ الْقُرُوْنِ قَرْنِي۔ ثُمَّ الَّذِينَ يَلُوْنَهُمْ، ثُمَّ الَّذِينَ يَلُوْنَهُمْ...الخ

"The best century (for Islam) is the one in which I live in, then the next century, then the century after that. Then there will spread falsehood at the hands of people who will take pride in their wealth and riches and will grow fat on the earnings of others" (Sahih al-Bukhari, Kitab al-Shahadat).

Just as the Holy Prophetsa said, the very same happened, which is why these revolutionary scientists were only around for a few centuries after the birth of Islam. Furthermore, returning to the verse stated above, Allah Almighty says, "The duration of which is a thousand years". It is to this period of a thousand years that reference has been made when the Promised Messiah would come.

So, let's do the maths. The Holy Prophetsa was alive in the seventh century. He talks about three blessed centuries, i.e. up to the end of the ninth century, then if we add 1,000 years to this, we reach the end of the 19th century, which is the exact time of Hazrat Mirza Ghulam Ahmad's[as] appearance, the Promised Messiah and Imam Mahdi.

So currently, according to Hadith and the Quran, we are living in a prosperous time of Islam due to the new dawn of Ahmadiyyat, just as the ground-breaking scientists were during "The golden age of Islam". They made their simple ideas a reality, which evidently changed the world.

So why can't we be the ones to reignite this blessed era?

In "Pre-Zia" Pakistan, Ahmadis were at the top of their secular fields. Ahmadi politicians, scientists and military lieutenants gained the attention of Pakistani society. Hazrat Sir Chaudhry Muhammad Zafarulla Khan[ra] was, as well as a companion of the Promised Messiah[as], the first foreign minister of Pakistan and served as the president of the UN General Assembly. Professor Mohammad Abdus Salam Sahib is very well known as the first Pakistani and first Muslim to receive the Nobel Prize in physics.

The success of Ahmadis in Pakistan worried the government. In response, Ordinance XX was put into place, stripping Ahmadis of their right to practice Islam and alienated all Ahmadis from society.

However, now Allah the Almighty has introduced this holy scheme. Waqifeen-e-Nau are spread throughout the world and, Insha-Allah, will create a huge change in the world.

The reason why this article was written was due to the dream and wish of our beloved Khalifa. On 28 October 2016 in Baitul Islam Mosque, Toronto, Hazrat Khalifatul Masih V, may Allah strengthen his hands, dedicated his entire Friday Sermon for the Waqf-e-Nau around the world.

All readers are urged to listen to this Friday Sermon. Again, I emphasise, all Waqf-e-Nau must listen to this Friday Sermon as it serves as a basis on how we should spend our lives. Hazrat Khalifatul Masih Vaa states:

"Some Waqifeen-e-Nau have more of an interest in particular fields, and when they ask me, taking into account their interest, I allow them to study [in that particular field]. But here, I wish to inform students that they should pursue various fields of scientific research – and this includes Waqifeen-e-Nau and other students.

"If we produce the best scientists in various fields of scientific research, then in the future, Ahmadi Muslims will be the ones to provide religious knowledge. And where the world will be in need of you for religious knowledge, they will also be in need of you for secular knowledge. In this context, Waqifeen-e-Nau will have secular jobs, but the purpose of their work and knowledge will be to demonstrate the oneness of God Almighty and the spread of His religion."

May Allah enable all Waqifeen-e-Nau to keep the true teachings of Islam close and dear to their hearts. May He illuminate our hearts with knowledge from the Divine. May He bless this scheme so abundantly that in the future, people look at us and wish to be part of this. May He infinitely exalt our Jamaat to new, unforeseen heights so that we may save this world and mankind from the pit of destruction. Amin! ■

WAS JESUS^{AS} BORN ON 25 DECEMBER?

Jalees Ahmad
Jalees is a missionary serving in the Ahmadiyya Archive and Research Centre and Al Hakam.
He is also part of the Ismael editorial team

Every year, as we approach December, the world begins to prepare itself for "that time of year" again: Christmas – the second major event of the Christian calendar, which celebrates the birth of Jesus[as].

With no clear evidence of Jesus'as date of birth, one can only wonder how this date came about. With no date indicated in the Gospels, how do we know that this is the actual date Jesus[as] was born as there are strong biblical references pointing against the fact that Christ was born on 25 December. In fact, most scholars and theologians believe that Jesus[as] was born sometime in spring.

According to the New Catholic Encyclopaedia (Second Edition), the first recorded date of Christmas being celebrated on 25 December was in 336 AD. This was during the time of the Roman Emperor, Constantine, the first Christian Roman emperor.

This would mean that Christmas wasn't observed by the Roman church until about 300 years after Jesus'as death, meaning that the practice of celebrating Christmas cannot even be traced back to the early Christians.

The Bible does not tell us of the exact date of Jesus'as birth and we find no accounts of any celebrations being held by the early church i.e. the people we read about in the book of Acts, which provides us with accounts of the birth and growth of the early church. The people of Acts where known as the people who followed Jesus'as submissively and to the letter. Thus, if they didn't observe Christmas as being Jesus'as birth, then can we really call Christmas a Christian festival? That, however, is a discussion for a later article.

As time progresses, with all its inconsistences, one may ask how we can know, if not the exact date, then

the approximate time or month of Jesus'as birth. A careful study of the Holy Bible will make this clear from historical records.

As suggested here, there is no exact date given in the Bible for Jesus'as birth. All historians have to work with is the story of Jesus' birth given in the Bible and the details around the story.

So, let's start from the Bible.

There are two main sources that have been quoted throughout by scholars and historians. From the gospel of Luke, under "The Birth of Jesus", we read:

"In those days Caesar Augustus issued a decree that a census should be taken of the entire Roman world." (This was the first census that took place while Quirinius was governor of Syria.) "And everyone went to his own town to register.

"So Joseph also went up from the town of Nazareth in Galilee to Judea, to Bethlehem the town of David, because he belonged to the house and line of David. He went there to register with Mary, who was pledged to be married to him and was expecting a child. While they were there, the time came for the baby to be born, and she gave birth to her firstborn, a son. She wrapped him in clothes and placed him in a manger, because there was no room for them inn."

From this passage, we can safely assume that at the time of Jesus'as birth, a census was to take place. We know, by history, that the census used to be taken during the dry, hot days where it was easier for people to travel and not when temperatures often dropped below freezing and roads were in poor conditions. Thus, for a census to be taken in the land of Judea during the winter days when it would snow is very unlikely.

Another detail which needs to be closely looked at is that Mary wrapped Jesus[as] in a cloth and put him in a manger as there was no room in the house. From this, if we consider that Jesus[as] was born in the month of December, when it is freezing and snow is common, the question arises as to why Mary would do such a thing; leaving a new-born baby outside in the cold does not make any logical sense.

Thus, the only rational conclusion would be that, for Mary to do this, it would mean that Jesus[as] was born in a warmer season when leaving a new-born baby in a manger outside is perfectly normal and wouldn't cause any harm to the new-born.

"And there were shepherds living out in the fields nearby, keeping watch over their flocks at night. An angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were terrified. But the angel said to them, 'Do not be afraid. I bring you good news of great joy that will be for all the people. Today in the town of David a Saviour has been born to you; he is Christ the Lord.'"

The passage shows that close to where Jesus[as] was born, shepherds were also present who were keeping watch over and tending to their flocks. Now, for shepherds to be outside in the cold night, whilst temperatures were below zero and to keep their flocks outside doesn't seem likely. The only plausible explanation would be that it was a hot and dry season.

After putting these two facts together, any rational person to think that Jesus[as] was born in December will then have to explain the above-mentioned story. As we don't have a mention of the exact date, we can only work with these details and put together pieces of the puzzle.

The Holy Quran has provided us with more details for us to use and narrow down the season of Jesus'as birth.

"So, she conceived him, and withdrew with him to a remote place. And the pains of childbirth drove her unto the trunk of a palm-tree. She said, 'O! would that I had died before this and had become a thing quite forgotten!' Then he called her from beneath her, saying, 'Grieve not. Thy Lord has placed a rivulet below thee; And shake towards thyself the trunk of the palm-tree; it will cause fresh ripe dates to fall upon thee. So eat and drink, and cool thy eye. And if thou seest any man, say, "I have vowed a fast to the Gracious God; I will therefore not speak this day to any human being."'" (The Holy Quran, Surah Maryam, Ch.19: V.23-27)

If we study Surah Maryam in the Holy Quran, we will come to know that Jesus[as] was born at a time where dates were ripe, which, as a rational person will know, is around July and August.

Thus, by looking at the different sources available to us, we come to a firm conclusion that Jesus'as birth cannot be deemed to be in December, but rather during a hot and dry season, mainly the July/ August season.

Thus, it is important for us to know the facts surrounding the birth of Prophet Jesus[as]. ■

Early Jalsa Salanas in Qadian

In 1891, the Promised Messiah[as], to further deliberate upon the establishment of an Anjuman as explained in his book Asmani Faislah (The Heavenly Decree), invited his followers to come to Qadian on 27 December.

Hence, on this date, 75 fortunate individuals gathered at Masjid Aqsa, Qadian before the Promised Messiah[as] and a meeting was held after Zuhr prayer. Hazrat Maulvi Abdul Karim Silakoti[ra] read out Asmani Faislah before the gathering. Then the matter was discussed as to who should be the members of this Anjuman as well as the manner in which it was to operate. These were the proceedings of the first Jalsa Salana of the Ahmadiyya Muslim Jamaat in which only 75 companions of the Promised Messiah[as] participated. It was after this Jalsa that the Promised Messiah[as] published an announcement in which he informed his Jamaat that the Jalsa would now be an annual gathering.

In the early days, there was no continuous system of Chanda [donations] for the purpose of Jalsa Salana and the Promised Messiah[as] would bear all costs for the hospitality and catering of guests. It should be noted that even when regular donations began to be made by Ahmadis towards Jalsa Salana, the Promised Messiah[as] took such care in ensuring that the needs of guests were being met that it was as if he himself was making all the arrangements. Hazrat Munshi Zafar Ahmad[ra] of Kapurthala narrates:

"Once, on the occasion of Jalsa Salana, there remained no means of expenses. In those days, Chanda would not be collected for Jalsa Salana and Huzoor[as] would spend from his own pocket. [Once] Mir Nasir Nawab Sahibra came and stated that there was no food for guests in the evening. The Promised Messiah[as] instructed to obtain some jewellery from his wife, which would be enough to cover the costs, and to make necessary arrangements. Hence, Mir Sahib sold the jewellery and used the money so it could cover the needs of the guests. After two days, Mir Sahib, again in the evening and in my presence, said that there were no means for the arrangements of the

following day. Huzoor[as] replied by saying that he had made the necessary material arrangements prior to this to the best of his ability, but now he ought not to and the host of each guest should make arrangements themselves. The following day, at around 8 or 9am when the postman arrived, the Promised Messiah[as] sent for me and Mir Sahib. The postman had 10 or 15 money orders in his hand containing notes of 50 and 100 rupees which had been received from various places. The money orders were sent with the words: 'We were unable to attend the Jalsa, therefore, this money is for hospitality of the guests.' The Promised Messiah[as] accepted the money orders and then spoke to us on reliance upon God."

The second Jalsa Salana was held in 1892 and it was this Jalsa that was the first to extend for longer than one day. On 27 December 1892, the Jalsa began with a speech by Hazrat Hakim Maulvi Nuruddin[ra] on the death of Jesus[as] which was followed by a recitation of a Qaseeda by Hazrat Syed Hamid Shahra. The Promised Messiah[as] then delivered an address negating the allegations of the opponents regarding angels. Huzoor[as] continued delivering his sermons after Asr and Maghrib as well with the proceedings concluding in the evening.

It was the second day of Jalsa, 28 December 1892, in which a formal session of Shura took place. The main topic of deliberation was how to conduct tabligh in Europe and America. The decisions that were made during this Shura were:

- A magazine should be distributed in Europe and America which provides information regarding Islam free of charge
- A printing press should be setup in Qadian
- A newspaper should be published by the Jamaat
- Hazrat Maulana Syed Muhammad Ahsan Amrohi should be appointed as a preacher who would journey throughout India propagating the message of Islam Ahmadiyyat A committee be setup to look after the arrangements of Jalsa Salana, the president of which should be Hazrat Hakim Maulvi Nuruddin[ra.]

On the second day of Jalsa Salana 1892, around 40 people took the oath of initiation and entered the fold of the Jamaat.

The Jalsa Salana in Qadian has a rich history that is heavily linked to the progress of the Jamaat. Even though at times the conditions were strenuous enough to sometimes not allow for a gathering, yet even in such times, the Jalsa Salana of the Ahmadiyya Muslim Jamaat has been a ray of light for not just Ahmadis but people of all faiths to gather, reflect and deliberate upon how they can improve the world we live in.

On the first Jalsa Salana the attendance was 75. During the course of the lifetime of the Promised Messiah[as] this number grew as more and more people visited Qadian especially during the Jalsa days.

The final Jalsa Salana during the lifetime of the Promised Messiah[as] was attended by 3,000 people, a number which continues to grow till this day.

This year (2019) sees the occasion of the 125th Jalsa Salana Qadian. What began as a few individuals deliberating upon how to propagate the message of Islam in a remote village in India has now turned into an internationally commemorated occasion.

(Originally published in Al Hakam on 28 December 2018) ■

HOSPITALITY OF GUESTS

Regarding his guests, Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Imam Mahdi, peace be upon him, said:

"I always remain concerned that no guest should face any inconvenience. In fact, I always continuously stress that guests should be granted as much comfort as possible. The heart of a guest is as fragile as glass and can be broken by the slightest offense.

"Prior to this, I would eat with the guests. However, since the deterioration of my health, I have had to consume special food fit for my diet, and so, this has not been my practice. Further, the number of guests has multiplied to such an extent that there is not sufficient space, and thus, I was compelled to separate myself.

"On my part, I allow every individual to bring forward their inconveniences. For those who are ill, special food arrangements can be organised."

(Malfuzat, Vol. 3, p. 292. 2003)

6TH WAQF-E-NAU IJTEMA IRELAND

By the grace of God Almighty, the Waqf-e-Nau department of Ireland was able to hold its 6th Annual Waqf-e-Nau Ijtema on Sunday, 16 June 2019 at Esker Educate Together National School, Dublin for both Waqfeen-e-Nau and Waqfaat-e-Nau.

PREPARATION FOR THE IJTEMA

Preparations for the Ijtema began one month prior to the date selected. The Following departments were set up:

Nazim Registration: Abdur Rauf Khan Sb	**Nazim Ziyafat:** Rafiq Khan Sb
Nazim Site: Kamraan Zahid Sb	**Nazim Prizes & Prize Distribution:** Sabahuddin Aleem Sb
Nazim Judges: Nadeem Amjad Sb	**Nazim Bookstall:** Anwar-ul Haq Sb
Nazim A.V.: Zaheer Iftikhar Sb	**Nazim MTA:** Nasir Ali Usman Sb
Nazim Stage & Waqar-e-Aml: Rizwan Ahmad Sb	**Nazim Examination:** Talha Peham Sb

One hour before the Maghrib & Isha prayers on 10 and 14 of June, National Secretary Waqf-e-Nau presided over two meetings wherein the duties and tasks of each department was discussed and each Nazim was informed of his duties. .

In addition to this, a letter requesting for prayers for the success of the Ijtema was sent to Hazrat Khalifatul Masih V, may Allah be his Helper. Also, various reminders through letters, e-mails and messages were sent to all parents and Waqifeen informing them of the upcoming Ijtema. The Academic Syllabus for the Ijtema was sent in Mid-March.

PREPARATION OF THE VENUE

In the late afternoon of Saturday, 15 June many of the departments along with their teams diligently worked until late night to set-up the main hall and the classrooms that were going to be utilised throughout the day by both Waqifeen-e-Nau and Waqifaat-e-Nau.

REGISTRATION

Registration began at 9:30am alongside which breakfast was served.

OPENING SESSION

Dr Anwar Malik Sb (National Sadr Jamaat Ireland) chaired the opening session that began at 10:30am with the recitation of the Holy Quran by Dr Adnan Ahmad Rana Sahib, followed by its English and Urdu translation. Thereafter, Ruhan Malik recited a few couplets from the Nazm "Naune Halaan-e-Jamaat…". This was followed by a clip from Hazrat Khalifatul Masih V's[aa] recent address at the Waqfe-e-Nau Ijtema UK that he delivered on Sunday, 7 April, wherein Huzoor-e-Anwar[aa] drew the attention of the Waqifeen towards Huququllah (The rights due to Allah) and Huquq-ul-Ibad (Rights owed to humankind) and further briefly addressed the parents of their primary responsibility: praying for their children. The proceedings of this session were also relayed in the Waqifaat area as well. This formal session ended at 11am with silent prayer led by National Sadr Sahib.

ACADEMIC COMPETITIONS AND ASSESSMENT TESTS

For the academic competitions the Waqifeen-e-Nau were split into 4 groups comprising of ages 5-7, 8-10, 11-15 and 16+. The academic competitions commenced at 11:15am that consisted of tilawat, nazm, English & Urdu speeches and hifz-e-Quran. As two groups participated in their academic competitions, two groups simultaneously had their assessment tests conducted. The same pattern was used on the Waqifaat side. The academic competitions lasted until 1:15pm which was followed by a group discussion session.

GROUP DISCUSSION

This year, for the first time, a group discussion was held that was conducted by Imam Ibrahim Noonan Sahib (Missionary-in-Charge). During this session, topics such as "What does the term Waqf mean?", "Why was the Waqf-e-Nau scheme initiated?", "Professions for Waqifeen-e-Nau" and others were discussed. Alhamdolillah this session was enjoyed by all Waqifeen and proved beneficial in helping them further understand the meaning of Waqf. This session finished at 2pm followed by Zuhr and Asr prayers and lunch.

QUESTIONS AND ANSWERS

At 3:30pm a question & answer session was held. The panel consisted of the national sadr,

the missionary-in-charge and secretary Waqf-e-Nau. Both the Waqifeen and Waqifaat asked many intriguing questions ranging from a variety of topics. This session was thoroughly enjoyed by all present and finished at 4:45pm.

CONCLUDING SESSION

The concluding session began at 5:05pm which was again chaired by the national sadr. Rohan Masroor Malik recited a few verses from the Holy Quran whilst Jahanghir Rashid presented its English translation. This was followed by a nazm recited by Farsaad Ahmad Kamran.

Thereafter, the national secretary Waqf-e-Nau, Rabeeb Mirza Sahib presented the Ijtema report. This was followed by the prize distribution ceremony (which was simultaneously also held on the Waqifaat side as well). After this, Sadr Sahib delivered the concluding address wherein he quoted some excerpts from the recent address of Hazrat Khalifatul Masih V[aa] at the Waqf-e-Nau Ijtema UK. He also reminded those Waqifeen-e-Nau that were over 15 years to fill their re-confirmation forms and also those who are working to constantly seek guidance from Huzoor-e-Anwar[aa]. He also called upon all Waqifeen and Waqifaat to purchase the quarterly central Waqf-e-Nau magazines, Ismael and Maryam.

The concluding session ended with a silent prayer led by the national sadr at 5:30pm. This was followed by a group photo.

ATTENDANCE BREAKDOWN

Total attendance was 50 out of 81, which accumulates to 62%, the breakdown of which is as follows:

WAQFEEN-E-NAU		WAQFAAT	
Under 5s	2/8	Under 5s	5/9
5-7 Years	6/9	5-7 Years:	3/5
8-10 Years	4/5	8-10 Years:	7/8
11-15 Years	9/10	11-15 Years:	6/7
16+:	3/12	16+ Years:	5/8
TOTAL	24/44	TOTAL:	26/37
Parents	16	Parents:	14
Guests	16	Guests:	6
TOTAL	32	TOTAL:	20
GRAND TOTAL: 56		**GRAND TOTAL: 46**	

The grand total of the attendance on both sides was 102.

Apart from this, the recent Ismael and Maryam magazines, along with the newly published Waqf-e-Nau Syllabus were made available for purchase throughout the Ijtema.

MORALS
The Boasting Traveller
A MAN RETURNED BACK FROM HIS ADVENTUROUS TRAVELS...

HE BOASTED ABOUT HIS JOURNEYS...
TALKED AT LENGTH ABOUT THE DIFFERENT PEOPLE HE MET...
...AND THE AMAZING THINGS HE DID...

WHICH HE SAID MADE HIM FAMOUS...
AND THAT HE RECEIVED PRAISE FROM PEOPLE EVERYWHERE...

EVEN BRAGGING ABOUT A TIME HE HAD LIFTED SUCH A HEAVY ROCK THAT NO MAN COULD EVER MATCH HIS STRENGTH...

HE EVEN WENT ON TO SAY THAT THERE WERE WITNESSES WHO WOULD VOUCH FOR HIS WORDS...

HEARING THE MAN BOAST SO MUCH. A BYSTANDER SAID...

WE DON'T NEED ANY WITNESSES TO BELIEVE YOUR WORDS...

IF WHAT YOU SAY IS TRUE, WHY DON'T YOU TRY AND LIFT THIS ROCK?

THE LYING TRAVELER WAS STUCK IN AN AWKWARD SITUATION...AND DIDN'T KNOW WHAT TO DO...

EXPOSED AND EMBARRASSED...

MORAL OF THE STORY:

LET YOUR ACTIONS SPEAK LOUDER THAN YOUR WORDS.

WAKE UP!

When you are asleep and a friend calls out your name, you wake up. Then why is it that you do not wake up from God's call? The smallest of sounds from a baby awakens its mother, even though the relationship between God and His servant is far superior to a mother and her child's. Then, when God says to rise, why do you fail to wake up; why do you not come out from your homes so as to wake others?

The God Who created the heavens and the earth Himself came down from the heavens. He descended upon the heart of the Promised Messiah, peace be upon him – upon his pen; upon his tongue. He cried out through his pen and continued to cry out for 23 long years. Not secretively, but in plain terms, he declared, "The world is facing imminent destruction, thus wake up." He manifested Himself in his tongue and openly called out to the people so that they may wake up and he cried aloud; despite being the King and Master, He screamed with pain, in such a voice that is filled with even more pain than the cries of a mother experiencing labour pains. He exclaimed, "Rise, my servants!" But the world continued to slumber and did not even move its body.

Many, however, did wake up and showed great determination and resolve, so much so that they laid down their lives in this way and entered God's mercy. Many resolved, are still with us today and if God's mercy remains with them, they shall remain awake until death.

However, many woke up, rendered services for a while, but then fell into slumber again. Many awoke and intended to perform [a spiritual] ablution, but just as they touched the source of water, they slumbered. Many opened their eyes but remain lying on their backs; such people are still not aware whether they are awake or asleep.

Everyone – uneducated, scholars, rich, poor – should develop a transformation within themselves. First transform yourselves, then transform others. This punishment comes as a sign of Judgement Day. Do not consider yourselves to be in peace. We are standing at the brink of apocalypse that the Promised Messiah, peace be upon him, came to save us from. Until we do not accept death for our own selves, this punishment shall not be deferred.

The punishment is nigh, therefore do not be mistaken and remain indolent. Do not think that because of the intense summer heat, you will wait for winter to do tabligh. If the people who you are to do tabligh to die before the winter season, then what reply will you give to God? God has created every form of ease for His servants; even if not during the day, then in the evenings one can perform tabligh.
Thus, understand the importance of this task and prepare yourself for it so that the light from which you have apparently sought benefit from, your hearts may also benefit. As long as the eyes are not able to see, light cannot be of any benefit. Therefore, we should enable our hearts to also absorb the apparent light that Allah has bestowed us with.

(Friday Sermon delivered by Hazrat Mirza Bashiruddin Mahmud Ahmad, Khalifatul Masih II and Musleh-e-Maud, may Allah be pleased with him, on 26 May 1933)